

RL
I-7
NOTICE TO READER.

When you finish reading this magazine place a 1-cent stamp on this notice, hand same to any postal employee and it will be placed in the hands of our soldiers or sailors at the front.
No WRAPPING—No ADDRESS.
A. S. BURLESON, Postmaster General

Olive Trees

ZECH. 4: 11-14

REV. 11: 3, 4

VOL. XXXII

MARCH, 1918

No. 3

A MONTHLY MISSIONARY JOURNAL

Published by The Board of Foreign

Missions of the Synod of the Re-

formed Presbyterian Church of North

America in the interest of Mission Work

In Honor of the Chinese Who Built the
Lo Ting Hospital. (See Page 60.)

Subscription Price = One Dollar a Year

POSTAGE FREE TO ALL PARTS OF THE WORLD

CONTENTS

EDITORIALS	49	A CONFERENCE WITH GOD AND	
JEWISH MISSION	52	MEN	59
LO TING CLUB LETTER	53	NEWS FROM THE FIELD	61
SHOULD A COMMISSION GO TO		WOMEN'S DEPARTMENT	65
CHINA?	56		

OLIVE TREES

A Monthly Missionary Journal

PUBLISHED BY THE BOARD OF FOREIGN MISSIONS OF THE
SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF
NORTH AMERICA IN THE INTEREST OF ALL MISSION WORK
AT 500 CATHARINE STREET, PHILADELPHIA, PA.

EDITORS

REV. McLEOD MILLIGAN PEARCE, D. D.
REV. ROBERT ANDREW BLAIR, M. A.

Address all Communications to

R. A. BLAIR Rose Point, Pa.

Cable Address : Metheny, Philadelphia, and Olivetrees, New York

Entered as second-class matter January 6, 1916, at the post office at Philadelphia,
Pennsylvania, under the Act of March 3, 1879.

OFFICERS FOR 1917-18 OF W. M. S. OF PITTSBURGH PRESBYTERY.

President, Mrs. H. A. Calderwood, 5510 Kentucky avenue, Pittsburgh,
First Vice President, Mrs. R. W. Wallace, 108 Lafayette avenue, N. S.,
Pittsburgh, Pa.

Second Vice President, Mrs. H. A. Fisher, 3444 Fleming avenue, N. S.,
Pittsburgh, Pa.

Recording Secretary, Mrs. William Esler, Wilkinsburg, Pa.

Treasurer, Mrs. W. J. Ward, 818 Wallace avenue, Wilkinsburg, Pa.

Corresponding Secretary, Mrs. R. A. M. Steele, 321 Lehigh avenue,
Pittsburgh, Pa.

Superintendent of Literature and Mission Study, Mrs. E. A. Crooks, 69
Oak street, New Castle, Pa.

Superintendent of Children's Bands, Miss Mary McWilliams, 2328 Maple
avenue, N. S., Pittsburgh, Pa.

Assistant Superintendent of Children's Bands, Miss Lottie Harris,
Penn avenue, Wilkinsburg, Pa.

Thank-offering Secretary, Mr. J. K. M. Tibby, Ridge avenue, Crafton, Pa.

Temperance Secretary, Mrs. W. R. Porter, 218 Burgess street, N. S.,
Pittsburgh, Pa.



R. M. SOMMERVILLE, D.D.



MRS. R. M. SOMMERVILLE

DR. SOMMERVILLE founded "OLIVE TREES" and edited it for 29 years.

OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

VOL. XXXII

MARCH, 1918

No. 3

EDITORIALS

An attractive pamphlet just issued by the American Board of Commissioners for Foreign Missions, is entitled, "NOW In Spite of the War." We quote three paragraphs which we are sure will find an echo in the hearts of Covenanters:

NOW

In Spite of the War, or rather because of it, the American Board and the Woman's Boards are endeavoring to secure no less than *one hundred and seventy-five* new missionaries to be ready to enter Turkey so soon as the war stops. The prospect is of unprecedented opportunity and need at once after that event and for Turks as well as for the Armenians and other races who occupy the land. It will cost not less than \$200,000 simply to get these new appointees to the field and to maintain them a year; and \$100,000 a year thereafter for their continued support; beyond that will be the cost of equipment and conduct of work. When the break comes, there must be no waiting for a more convenient season. It is time *now*, to prepare.

In Spite of the War there is no let up to the call of huge China, anxious for Western education and teachable as to Western religion. Five hundred

inquirers in one church in one provincial city, during the first half of 1917, indicates the pressure for evangelistic workers. Officials and gentry seeking missionary superintendence of their unorganized and failing schools indicates the educational opportunity of the time. The American Board needs \$30,000 extra a year for its established lines of work in China, and as much more to provide its share in the union higher educational institutions that are rapidly taking shape. It is imperative to keep abreast of the growing spirit of liberty and of aspiration that marks China today.

In Spite of the War, the American Board must press its appeal. It asks for a yet more loyal support, for more sacrificial giving, for an uprising of those who will see the world as Christ sees it, and will follow Him forth to win it. Seven years ago the American Board's annual receipts reached the million dollar mark. It needs *now* an annual income of not less than a million and a half dollars; and that besides special funds to start and equip the new enterprises that are calling.

What are the words that impress you as you read?

NOW—new missionaries—to be ready—enter Turkey—opportunity—need—occupy—maintain—cost—no waiting—NOW—prepare.

NOW—call—China—anxious—inquirers—pressure—evangelistic workers—opportunity—imperative—today.

NOW—press appeal—ask support—more sacrificial giving—uprising of those who see—follow Him to win—calling—NOW. Choose your word and begin to fit into your niche NOW.

"Today, oh that ye would hear His voice!"

We are thankful to the Lo Ting Club, of Cambridge, for the letter from Mrs. Dickson in this issue.

We rejoice in the evidence of God's working. It is surely reason for great encouragement that the natives are quickly assuming the responsibility for their own local needs and also are in such a large degree becoming the messengers to their own people. The natives have built and equipped the hospital and are now building or have finished before this the Doctor's home. We quote from a personal letter from Dr. Dickson: "We are now working on the new house which is to be the home of the doctor. This is the second building to be erected by the natives and is another indication as to what they can do. This house is a plain square house built more or less on the bungalow style, with the exception that it is two stories. It stands on a little hill near the hospital and is being built of mud brick, which are much cooler and cheaper than fire brick. My idea is to build it as a model that any Chinese family could copy without the expense being too great for their pocketbook. As you know yourself the homes of the Chinese are neither comfortable, cheery or sanitary. This will show them how it can be done at a price lower than many of their houses cost. We expect to move into it right after the Mission meeting."

We rejoice with great joy that the girls at Lo Ting for whom we have been praying have taken Jesus Christ

in such a way as even to count it all joy when they suffer for His name. We thank God that He has answered our prayers for these girls and we will continue our prayers for the development of these and others with increased faith.

Some time ago we asked any who were receiving definite answers to definite prayers to let us know. We have received some replies which we share with our readers. One says that God removed a great sorrow and gave an abiding peace even while that which was the cause of the sorrow remained. God was asked to guide the acts of friends and in every case the prayer was answered. Prayer for spiritual blessings for the intercessor and others were heard and the answer came. We give thanks for all these and we feel sure we will all pray as never before for Christ's power to be manifest in our lives, and in the world and having prayed we will look up and expect. After we have prayed in faith and know that our prayer has been heard God will use us to work for Him but He cannot use us until we have prayed.

We are grateful to Dr. Acheson for his article on his work at Rose Point. We used the blue pencil on some sentences which we know were written because of only knowing in part. Our only desire in having this article is for the glory of Jesus Christ and the encouragement of others.

We feel it would be a great blessing to the whole church if Dr. Acheson could give his addresses in every congregation. Pastors are making sacrifices today and congregations are giving them leave of absence in order to do work for the Master. We feel that the Pittsburgh congregation would spare Dr. Acheson for this work. Let each pastor and congregation where these messages have not been heard make it a matter of prayer and write to Dr. Acheson and the Pittsburgh congregation and see if you cannot have these addresses given. Try it.

CHINA AT WAR WITH GERMANY.

Opinion of Arthur H. Smith.

There is no better informed missionary in China than Dr. Smith, and no one wields a more pungent pen than he. An extract follows from a letter of December 7, 1917:

"What is needed is an honestly elected National Legislature, without which the South will never be content, but how to get that into operation is an almost unsolvable problem. One of the chief difficulties in China is the party microbe, the feeling that democracy must have parties and that if we have no parties we must make them. These parties already in existence, one of them called 'The Progressive' and the other the 'Popular' party, stand for nothing whatever. They are simply combinations of eager, energetic, selfish, avaricious men that are struggling each one to make public office the opportunity for private plunder. Any Chinese party getting into office at present is an organized Tammany. There is no world-view in China that compels action. Under these preposterous conditions at home, social, agricultural, economic, China has blindly gone to war with Germany. This is largely a legal fiction. No one has gone nor will go, so far as we know; no money has been spent or will be spent, so far as we can see. It is only the external impression that goes abroad that China is hostile to Germany. It is very uncertain whether China is really hostile to Germany. The Germans have adapted themselves in their commerce to China as no other nations have ever done; they also have known better how to advertise and to make themselves known and their productions. Now that China has declared war on Germany, most official Germans, from the Minister down, have been deported, but the private citizens remain and their internment is only

nominal. There is everywhere the German virus, like that in all the countries where Germany has a hold."—*American Board Bulletin.*

BRIGHT PROSPECTS FOR OUR
WORK IN TURKEY.

Dr. Edward P. Case, formerly of Erzroom, now surgeon in charge of a Red Cross Hospital in France, writes of the value of his present experience in fitting him for the resumption of medical work in Turkey after the war. He refers to missionary prospects in Turkey in such a glowing way that we ask the careful reading of what he says:

"I have unbounded enthusiasm in the bright prospects for the future of the work in Turkey, as I have noticed that the door is opening wider and wider every year for the entrance of the spirit and example of Christ into the hearts of the Moslems. In my brief period of work for these people I have had the opportunity of noticing the ever-increasing confidence in the missionaries. I firmly believe that this war will be an immense factor in the breaking down of the final barriers between the Moslems and the missionaries. I am filled with great hopes and expectations for the future of our work among the Moslems in Turkey and I am longing for the time when I shall be among them again."

This is the kind of talk we are getting from every one of our Turkey missionaries. They are unanimous in holding that so far from being terminated, our work in education, medicine, industrialism and evangelization is but just begun. The hold with Dr. Case that in the near future the Moslem population will be open to Christian influences, and that the Christian races will depend upon us as never before. As one missionary put it: "Whereas we were reaching one-fourth of the population, after this war we shall reach four-fourths."—*American Board Bulletin.*

FROM OUR JEWISH MISSION.

January 25, 1918.

You would be interested if you could look in on the group of girls gathered about our open fire on Sabbath evenings. Those who come from some distance remain after Sabbath School for the evening meeting, and we have worship together before others come for the evening. Each girl takes part in the prayers offered and their petitions are so simple and earnest that they show they are learning the real meaning of prayer.

We sometimes hear the children speak of the "prayers" they learn in the Jewish schools, and if we ask what they mean they cannot tell, as they are in Hebrew. How much more the simple prayers offered by the children at our fireside mean to them as they talk as to a loving Father presenting their petitions "for Jesus' sake." The shoemaker across the street who puts on his prayer shawl and phylacteries and repeats the Hebrew prayers could learn much from these children.

You would be interested in the group about our fire on Tuesday afternoons when the mothers come for their sewing meetings. They come from cold, cheerless homes and enjoy greatly our bright, warm living-room. These days they have many stories to tell of suffering from cold, and of many cases of sickness in their homes. When their work is laid aside they listen attentively to the Scripture reading in Yiddish, and the lesson by one of the workers. Surely these troublous days will be the means of leading many to an acknowledgment of their Helper.

You would be interested in the circle of boys about our fire on a recent cold morning. They had spent much time in clearing our sidewalk of snow, and, as a reward, were invited to our fireside. We had asked them to clear the walk in front of our neighbor's house also, and when they were asked their charge for that said it was a "present" in return for our hospitality.

Five of our girls went with us last

Sabbath to hear Dr. Carithers at the First Church. They were much interested and were glad to hear later of his work. One of them said a few days afterwards, "I told my mother of that man who taught the Indians the Jesus' road." Another girl said "I wish I could go to a church like that every Sabbath."

Every day sees women coming to our door with their burdens of trouble. Each one thinks hers is surely "the worst." In contrast is one who is most thoughtful of her friends in trouble. Her own life is very hard, but she sees opportunities to help others. When she received a supply of coal she at once took a generous share to a neighbor in trouble—a Gentile neighbor, too.

Women leave their children in bed to keep warm and go out to gather coal from ash cans in the street. Others are burning straw. In one home a short stick of wood was put aside as the supply of fuel for the next day.

Kind friends remembered us at holiday time, and sent gifts of money that made it possible to help some needy ones. A few were helped with coal. Children were given gifts of warm garments and stockings, and small boxes of candy. Supplies of clothing sent by the young people of Second New York, and the L. M. S. of Belle Centre, were found very useful.

Other societies are writing to ask how they can have a share in helping these needy people. We wish to express our gratitude to all who are helping our friends here.

At the close of a missionary session of the recent Midwinter (Princeton) Conference in this city, a young Jewish man arose and said "You have spoken of taking the Gospel to distant lands, but have said *nothing* of giving it to the lost sheep of the house of Israel."

We are glad our Church is not forgetting these people. Let us always remember they belong to the needy class of "non-Christians," and pray and work for them as such.

EMMA MCFARLAND.

SPECIAL ARTICLES



MRS. M. L. DICKSON

LO TING CLUB LETTER.

The Lo Ting Club, Cambridge, Mass., want to share with readers of OLIVE TREES some of the good things contained in the first letter from Mrs. Dickson, dated from the Lo Ting Hospital, December 10, 1917. Saturday, November 10th, was a great day for the Lo Ting missionaries, for it brought the evangelist, Mr. Cheung, Miss Adams, Dr. McBurney and two Chinese women from Tak Hing. "Then to make things nicer still Rev. J. K. Robb came on Monday for a couple of days." Mr. Cheung stayed eight days and held evangelistic services twice and sometimes three times a day. Dr. McBurney stayed almost a month and worked with Dr. Dickson in the hospital. Mrs. Dickson writes:

"I don't know how we could have done without her help. Opening a hospital is a different thing from what I had ever thought of, and Miss Smith and Dr. Wallace can't get up here a minute too soon. We can't thank the Board enough for sending them both out here. When I discovered how much work there is in a hospital for both a nurse and a doctor and then realized that there is only one doctor here, without a Chinese trained for any of the work, and that no matter what you tell them to do you have to watch that they do it right. I was very glad to remember that in less than a year Dr. Wallace and Miss Smith would be here, and thankful to Dr. McBurney for being

willing to stay here a while and help.

"During this past month there have been nine or ten patients in here most of the time and sometimes more. Several were soldiers who had been shot by robbers. Three people were operated on for trouble with their eyes. The first one was a dear old lady, who has cataracts. She loves the Lord in as personal a way as we love her, and she trusts Him implicitly. The plan was for Ellsworth and Dr. McBurney to operate on one eye and then I would help with the other after Dr. McBurney went home. But the plan is no good. They did their part all right, but while it was going on the old lady was holding me so tight and my heart was sympathizing with her and was also taking the whole responsibility for what Ellsworth and Dr. McBurney were doing, and the first thing I knew I couldn't hear out of either ear and could only see out of one eye, so thought it was time I was moving before someone had to move me. If I hadn't known the old lady so well, I might not have taken it so keenly, but I am very sure I will not help operate on her other eye. I didn't watch the other two eye cases, either. One was a man operated on about noon and then led up stairs to the men's ward. Ellsworth later visited the ward and was just leaving as the men began to eat their evening rice. As he went out the door he noticed this man's arm go up in the air and something fly round his head. He looked around and that man had pulled his bandage off his head, thrown it down and was peacefully eating his rice before Ellsworth could get to him. If that had happened two minutes later it would have been a good while before Ellsworth could have been reached, and it is a question if any Chinaman would have thought it necessary to send for him anyway. But the Lord is certainly good to us and every day we see how He saves us from regretting what 'might have been.' The patients

in the men's ward spend a good part of the time reading the Bible. They have memorized the ten commandments and a little book telling the gospel story in sentences of four words each. The hospital manager, who used to be our language teacher, has a service with them every morning. They sing the twenty-third Psalm every day, and are learning it by heart, and they also want to learn to sing it themselves.

"Several of the men patients are all better and about every day Ellsworth would tell them they could go home, but they would say they would 'in a day or two.' That went on for quite a while and at last two managed to leave. The ward is the nicest, brightest, cleanest room they ever were in, and no wonder they hate to leave. Dr. Kate says she thinks some of them jumped around just before Ellsworth went up so that their legs, where they were shot, would look a little red or swollen. One fellow had a bullet taken out of his knee and he got well very fast, but it was funny to see him bend his knee just as far as he could and use both hands and all his strength to do it, and then tell you, when he bent his knees like *that* he could still feel a little pain; and then he would stay several more days and try every day to make his knee hurt.

"Mr. Cheung did some fine work while he was here. A lot of the school girls have asked if they may receive baptism and join the church. They have been getting fine training from Miss Dean and Miss Stewart for the past year and they are now taking this step most seriously and so eagerly. Mr. Cheung gave two talks to the girls themselves and they attended all the noon-day meetings as well. He told the girls very plainly that 'they might some day be beaten for following the Lord, but if so were they to go around and doubled up crying, "Oh, it hurts, it hurts?" No, they were to laugh and thank God that he counted them worthy to be beaten.' He told them about the apostles being in jail and yet singing and asked them how

many of them could laugh when they were persecuted. They hesitated just a second and then all but a few stood up. A week later in my Sabbath School class I asked them what they had to be thankful for (it was the Thanksgiving lesson) and I then asked them how they would each like to offer a little prayer, thanking the Lord for His blessings instead of us talking as usual, and they all said they would, and every child but one did pray. They were just as dear as they could be. Every prayer was just what the child had in her heart; each as different as each child is different from the others, and were so sincere.

"Miss Stewart and Miss Dean have started a Junior Christian Endeavor for them Sabbath afternoons and they are delighted. They feel it is their own and they are taking part most enthusiastically.

"Mr. Mitchell is managing three classes for the men who gave in their names at the meeting, and Mrs. Mitchell has two new classes of women. Mrs. Mitchell does a lot of visiting. A short time ago when she was out a woman met her and said, 'I want you to come to my house and talk to the women there. There are a lot of them and I want you to tell them what I heard you say in your meeting in the chapel a little while ago.' Mrs. Mitchell didn't remember at first who the woman was for there were a number of strangers at that meeting. The woman went on to say, 'You told us that God gave some commandments and one was not to kill people, and you said when we killed baby girls because we didn't want them we really killed people and that God loved baby girls as well as baby boys. I came home from your meeting and told these women in my house, but I want you to go in and tell them again.' So Mrs. Mitchell and the Chinese woman with her went in and about fifty women gathered around and listened to the commandments being explained. There are hundreds of hearts all around us aching for the gospel, and when we see these hungry

hearts getting filled it is the greatest joy we know.

"We had a new official come a few weeks ago and a new jail official. I went to the jail just once after he came and he sent down word the next week for me not to go again. I wasn't much surprised for it had been hard work to get in the first time and I felt pretty sure this wouldn't last long. The next two Sabbaths Mr. Cheung was here and I probably would have had no time to go anyway, so the next week Ellsworth went up to visit him intending to ask him about it. But he just told him that I used to go up there every week when the man said, 'Tell her to come again.' The last week I was there I asked two of them if they would pray before we left, and then the Chinese woman would pray. They had told me often that they prayed every day and I believed they did but I wanted them to pray out loud before each other, too. The first woman said a few sentences, but the second one surprised Mrs. Lo and me by making a most earnest prayer and one which showed that her heart had prayed much, and when she finished a third woman voluntarily prayed—another earnest prayer. We were very happy to see such a spirit, and coming home Mrs. Lo would keep saying, 'And just think, that third one prayed without being asked.' After the woman had prayed and Mrs. Lo had also finished they said to her, not in an apologetic way, either, 'We really don't know how to pray very well, but we want to.' And she gave them the sweetest answer I ever heard. She said, 'Do you remember the day your son spoke his first word and said his first sentence, and do you remember how happy you were to hear it?' And they all smiled and said, 'Oh, yes, we remember, we were pleased to hear him.' 'Well,' Mrs. Lo said, 'that is just the way the Heavenly Father feels about you today. You have said your first sentence and he is very much pleased to hear you.'

"The Chinese are building our house

now. The foundation is in and they will begin on the walls this week. It is very near the hospital and I will be glad when it is ready for us, for we live ten or fifteen minutes' walk away now. That isn't far in fine weather, but with our roads it is too far to be pleasant in wet weather, and when several trips have to be made every day, it takes more time than one wants to spend just walking the streets.

"We are using lots of cards these days. If any of you have the regular Sabbath School cards that you could send without pasting anything on the back, we could use hundreds. Post cards, unless they have very little writing on them need to be pasted on the backs, but the S. S. cards do not. Mrs. Mitchell and I go up to the new chapel property on Tuesdays and have a meeting in the house that is there. About fifty people come every week who will not come to this present chapel, and many of them really could not. After a general talk, they are divided into classes of girls, boys and women and we teach Bible verses and prayers and they are so willing to learn. Two Chinese women help, too, so we can have four classes. These people frequently go there other days, too, and get Mrs. Lo to tell them some more, and they tell her they are praying every day. We like to have them start praying as soon as they can possibly understand what it means for then we know the Spirit is going to teach them more than we ever can. We can teach them Bible verses, but we can't make them believe on the Lord, yet we can easily see when the Spirit is working in them, and then it is hard to say who is happier, they or we.

"The hospital coolie is attending Mr. Mitchell's classes for inquirers. He used to be a well-to-do man, but thirteen of his people died of plague in ten days and their business went to pieces. He became interested at the evangelistic meetings and would go

back to the hospital after one and say 'I've a whole lot of work to do, but, oh, my heart is so happy.'

"It was sad to see some old, old men go nearly every day to hear Mr. Cheung, and they would urge young men to accept Christ, but say, as for themselves their brains were so old they couldn't change. They are men who have tried hard to live good lives and we know God will judge them mercifully.

SHOULD THE CHURCH INVESTIGATE THE CHINESE MISSION FIELD?

Some years ago the suggestion was made to the writer by a gentleman who was well informed concerning the work of the Church and who had himself been somewhat of a successful business man, "I wonder what is wrong with the mission field in China, so many of the missionaries are laid off, it seems to me that the Church ought to send a competent *business* man over there to make an investigation of the field." Since then similar expressions have been made in various quarters, and occasionally from men who are ardent supporters of, and vitally interested in, missions.

The writer does not propose to answer this insinuation from experience or from wide observation of mission work. We have never seen the color of Chinese soil or the activity of Chinese germs. But if we had seen millions of them it should make no difference in the answer about retirement from the field. We would have no objection to offer against sending a commission to China to bring back a report about the field. We would have no doubt, however, that every one of the men would come back a Caleb or a Joshua. We believe that there is

abundant evidence *in hand* to inspire every Covenanter with confidence in the work and the workers. The implication in the suggestion that a *business man* be sent to make an investigation, as we understand it, is not that there is any doubt about the orthodoxy, or spirituality, or faithfulness of the missionaries; but only that there is a question about the judgment of the missionaries in the selection of the field, or the physical development of it, or the advisability of migrating to a more favorable clime to begin the work over again.

What is the evidence at hand which is accepted by all?

Some of the facts are these. There is a large field in Southern China in which there are millions of souls who are in dire ignorance of the Gospel of Christ. This field has been tacitly abandoned by missionaries of other denominations, and in Christian courtesy left to the care of the Covenanter Church. God has already blessed the work in the conversion of hundreds of souls, and in making these people so dissatisfied with their present condition that they are crying out for more light and instruction. The door is wide open. Many missionaries already know the language and the dialect of South China. The missionaries have a wide and favorable acquaintance among the people. Adequate buildings have been erected in some station, and the way is open and the work in progress in others. The missionaries, ministers, doctors and teachers report a wide open door and an unprecedented response to the Gospel message.

Over against this the only question of consequence is this: Is it a sufficiently healthful field to warrant development by the Covenanter Church? A number of missionaries have returned in broken health. Some have fallen upon the field. Shall the Church encourage the sacrifice?

Is the evidence sufficient for decision?

The only reason which Jesus gave for deserting a locality as a Church was the refusal of the people to receive her messengers. He never hinted that the disciples should work northward and towards Europe, while they should desert Africa because of its enervating climate. Of course there are individuals who find that they cannot work in some climates to the best advantage. McCleod George found that he could not continue the work in New York while he could work in Arizona. But the Church did not consider giving up the work in New York on that account. Individuals may not be able to labor in certain climates, but the Church has been sent into every clime and every zone.

What if Jesus Christ had refused to come to Palestine while there were lepers haunting the gates of Jerusalem, or while there were conditions fostering the progress of the plague if it should break out, or while there syphilitic ulcerated creatures going about unrestrictedly, or while there was no sewer system in the town where Simon's mother-in-law lived?

What if the American and Baptist mission boards had abandoned India because the average life of an early missionary in the East was only five years? In the first twenty years of the history of the mission work there the number of missionaries who died was greater than the number of converts who had been baptized from heathendom. Of twenty missionaries who entered upon the work at Bombay before 1830, five died and seven had returned to America. By 1832 thirty children had been born to the missionaries, nineteen of whom had died. Samuel Newell did not know that he was attacked by cholera until the day before his death. Adoniram Judson lost two wives while holding to the work in India.

What if the early missionaries in China had given up because of the

hardships and deaths and waiting? In 1842 there were but six known Chinese Christians to show for thirty-five years of work.

What if Rebert Moffat and David Livingstone had ceased to evangelize Africa or to attempt to open it up to the Christian world because there were many barriers of race and prejudice and climate and disease and distance?

What if the American Board had thought the work among the Zulus in Africa hopeless and had asked Dr. Adams to withdraw because after eleven years of work he could report but one old blind woman converted as a result of all the efforts of himself and colleagues? Where would the more than sixty thousand converts be today?

What if John G. Paton had turned back from the New Hebrides Islands because other missionaries took sick and died?

What if the Presbyterian Board had held Sheldon Jackson back from Alaska because it was a barren, unpromising country, or because the natives were dying off rapidly of disease and starvation and it seemed that if it were possible to open Christian work there it could never be self-supporting and the members were likely to disappear rapidly by death? The Church today is realizing that it meant health to the people, wealth to the nation, and a wonderful opportunity to the Church.

What would be the opportunities of the Egyptian Soudan today if the U. P. Board had feared to send Mr. Giffen and Dr. McLaughlin to Khartum because one of the authority of G. W. Steevens, in his, "With Kitchener to Khartum," had said, "The Sudan is a desert, and a depopulated desert. Northward of Khartum is a wilderness; southward it is a devastation. It was always a poor country and it always must be." Or what if they had accepted General Gordon's statement which was very similar?

What if they had heeded only the council of the natives who knew something of the country, who said, the fever would overcome the missionaries before they would get there. The mosquitoes would sting them to death. The snakes were crawling everywhere, the wild beasts were roaming all over the country. The river was full of crocodiles, which would snatch men from the boat and the air was full of vultures which would tear them to pieces. It was pronounced by native "business men" to be a land which ate up the inhabitants.

Fortunately for the Sudan as well as many another mission field there were mission boards which had stronger faith and keener insight than many army officers and men of business experience. The missionaries write of the Sudan today: "There are mighty rivers, with great fertile valleys and vast productive plains. After all, the desert portions are a small part of that great country." And God has opened up the hearts of the people who were said to be too lazy to listen to the missionaries. Truly in every land we may say, "*What hath God wrought?*"

Whatever might be decided by a host of business men as to the unfavorableness of the climate of South China it would not serve as a reason for abandoning the field so long as there are multitudes who have not heard the Gospel and are calling for teachers. Are we to leave all to the horrors of an eternal doom who happen to live in an unhealthful climate?

Practically every country was unhealthful before it was civilized and Christianized. The Government of the United States did not give up her efforts to build the Panama Canal because the zone was unhealthful. She cleaned it up and made it healthful. If Christianity was largely developed in China the natives would not need to carry moth balls to drive the fleas away when the plague has

broken out in their midst. Not of course, that it is a definite mark of an unregenerate man if he happens to be overtaken with a flea, but like our soldiers in France who take baths in gasoline, and use other measures to eliminate such conditions, the flea together with the plague would be largely eliminated if the Levitical law were enforced.

Should we wait until some powerful government steps in and compels the inhabitants to put in a sewer system and establish a health board. That word *wait* in the sense of procrastinate has been bound up with every worldly argument.

Covenanters in the army would not rebel because they were stationed in a camp where soldiers were dying, or if they were ordered out to the front in a zone where malaria or plague was prevalent. The regiment most honored is the one which is ready to take the most difficult part of the field. The Church should not draw back if perchance her soldiers are exposed to perils at the front. Some one should go. Why should the Covenanter Church shirk responsibility because the outward conditions are trying?

F. E. ALLEN.

Edwin St. John Ward, M. D., formerly a medical missionary of the American Board in Turkey and recently engaged in Red Cross work in France, is in this country at the request of the British Government for the purpose of organizing not less than four medical units to go to Palestine for the relief of the civilian population. The plan is to have these units of doctors, nurses and other workers, follow in the wake of the British army. The work will be financed in part by the American Armenian and Syrian Relief Fund, and will be administered by the American Red Cross. The medical staff will be made up so far as possible of medical missionaries from Turkey.

A CONFERENCE WITH GOD AND MEN.

The writer was privileged to cooperate in a series of meetings, from January 21 to January 25, at Rose Point, Pa., with Rev. R. A. Blair, our pastor at the place here mentioned. The weather was exceedingly unfavorable, being very cold at first. A deep snow, often drifting, covered the ground. Missing connection on Monday afternoon at East New Castle, we drove in a cutter over unfavorable roads to Rose Point; and after a long trip found our persevering brother, Mr. Blair, in good spirits holding his audience till our arrival. Telling the people something about the cost of things worth having, he introduced us, and the meeting went forward in much the usual manner. The attendance during the week, under the conditions, was most encouraging. There is only about one family of our own people in the village, and only about thirty Covenanter members now in the whole community; but the number present at these week-night meetings ran from thirty to a hundred. Outsiders attended well, and the number of young persons in the audience was inspiring.

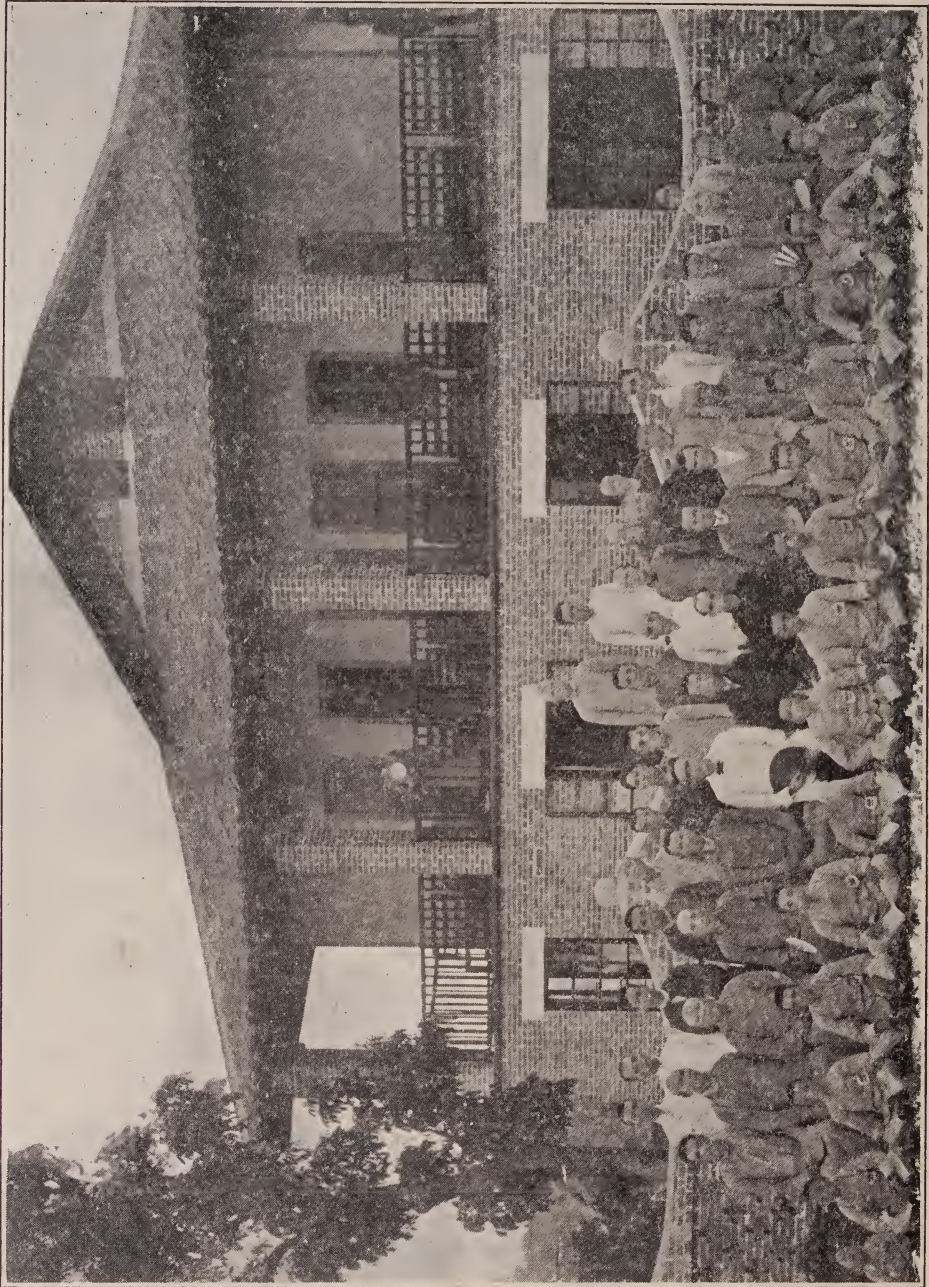
The discourses were particularly for Christian people, though the man who had not yet accepted Christ was not forgotten. The plan of discussion was: The evident weakness of the average Christian life; the absolute need of unreserved submission to the authority of Christ; the more abundant Christian life that is possible here; the possibilities that come from our union to Christ; and the conditions and means of constant abiding in him. One afternoon meeting was held, at which the theme considered was prayer. Also an introductory address was given on the last evening, based on a recent trip to Fort Oglethorpe.

The results, as far as evident, were quite encouraging; and in all such effort it is the believers' promise to go straight forward, in submission and faith, assured that there will be results, many of which he may never be able to tabulate, or even see. Testimony of various kinds was given on different evenings. It was most encouraging to hear it. One man said he had gotten over the habit of being anxious. A lady, as nearly as we recall her thought, assured those present that she knew that a victorious Christian life is taught in the Bible. Others testified to different things; and many by standing solemnly agreed to devote a definite and considerable time daily to Bible reading and prayer.

Mr. Blair has followed up the work. On the Sabbath night following five persons came forward at his invitation. Other information has reached us that God is continuing to bless the meetings. The evidence is not wanting, and why will he not, if God's people unite in faith and prayer? He may cause us to wait, but he will hear, if we persevere in prayer.

This brief article will appear in Mr. Blair's magazine, and we are aware that he may feel like running his blue pencil through parts of it; but it seems appropriate for us to say, as far as we can judge, God had a special purpose in sending him to this locality. God will use him to stir things up, if he keeps on his knees; and I think he will. He has a fine field; one of the most promising for evangelistic work in our church. There are many young people to be reached; and I think also that in general God is opening for our brother a wide door in his community. May he be inclined and be able in the fullness of submission and faith to enter in! There now! I told him I did not want to write this article; and if he does not like, or the reader does not like it, I assume the whole responsibility and blame.

T. H. ACHESON.



NEW HOSPITAL AT LONG TING, SOUTH CHINA
E. J. M. DICKSON, M. D., PHYSICIAN-IN-CHARGE

NEWS FROM THE FIELD

AND NOTES OF THE WORKERS

Edited by MRS. FINDLEY M. WILSON, 2517 North Franklin Street,
Philadelphia, Penna.

Word has just been received as we go to press of the death of Mr. Henry O'Neill, president of the Board of Foreign Missions of the Reformed Presbyterian Church. Mr. O'Neill passed away at his home in New York city, Monday evening, February 25. He had been in rather frail health for a while, owing to his advanced age, but the end came very suddenly and unexpected from an attack of acute indigestion. Mr. O'Neill was eighty-seven years old. The Board has lost an able and interested member and the cause of foreign missions a staunch friend.

We are glad to have the picture of the new hospital at Lo Ting. Dr. Dickson, wearing a white suit, is seated sixth from the left end in the second row. Rev. Ernest C. Mitchell is seated seventh from the right end of the same row. The man at Mr. Mitchell's right hand is the officer in charge of the soldiers located in this district, and next to him is the Lo Ting magistrate. The two standing highest in the back row are, at the left, Mr. Lo, the Chinese preacher, and, at the right, Mr. Chung, the hospital business manager. The hospital building forms the background of the picture. It will be remembered that the building was put up by the Chinese themselves, at their own expense, and they should be justly proud of it.

Lo Ting China. Dr. Dickson writes us on December 18th, 1917: "Our new hospital is opened, and for our first month had nineteen in-patients. Our Hospital Board have asked me to send you a picture we had taken the day of our opening, showing some of the leading men in Lo Ting. Dr. McBurney, at my request, visited us

during November and was of great help getting the institution started. On Thanksgiving morning she took the first shovelful of dirt which started the new house which the Hospital Board is building for me. The house is of simple design and will be built as cheaply as possible, consistent with the laws of health, my idea being to make it a model that the average Chinese family could pattern after without getting beyond their pocket-books."

A letter from Mrs. A. J. McFarland, who is still at Geneva, Switzerland, gives some news from Mersine. Mrs. McFarland received ten cards from her husband in eight days—five of them in one evening. One was very old, July 31st, and the others were in October, November and December, and one as late as January 10th. Evidently the censor was overtaken with a fit of generosity.

Mr. McFarland says the doctor and he are quite well and comfortable and busy as usual. The Tarsus school is doing well with 120 pupils, but the school at Mersine is closed. On January 10th he writes of being very busy for a few days taking up the desks and storing them away, so the school rooms would be ready for any other purpose they might wish.

He had word from Latakia of Dr. Stewart being deported, but said that the same person who brought the news said the other missionaries were all well. Nothing was said about their work.

Canton, China. Miss Inez Smith writes on January 19th: "We are all working the best we know how in the study of the language, and, as some one has expressed it, the 'Imp of Discouragement' doesn't get a very

strong hold. Much reason, I believe, lies in prayers which are being answered."

Rev. Jesse C. Mitchel wrote from Tak Hing, where he and Mrs. Mitchel were spending their Christmas holidays. His letter bears the date of January 3d. "China is not much like I had pictured it in my mind before coming. It was not disappointing, however, for most things are much better than I had expected. It is truly delightful to sit on the broad veranda these beautiful winter days and look out across the river to the south and see that beautiful range of hills, gradually increasing in height, until, a little west of here, one reaches a height of 4200 feet. At this time the hills are quite green with small trees and grass. We also have the delightful privilege of feasting on sliced tomatoes, corn on the cob, string beans, beets, radishes, onions, cabbage, etc., also oranges, bananas and other fruits, all of which are fresh from the missionaries' gardens. Now, that is not so bad, is it? Last night was very hard on the garden truck. The temperature was down to 37, with a very heavy frost this morning. Mr. J. K. Robb said he believed it was the worst frost he had ever seen in South China.

"I do not think the United States has any prettier mornings or evenings than we have seen here most every day. One could not imagine more delightful weather than we have had since arriving. By and by I may have something different to say about it.

"I doubt not that very vivid pictures have been given you regarding the Chinese language by more eminent people, so I will not attempt a description. Both Mrs. Mitchel and I feel there is no reason why we may not get the language if we keep ever at it. I am grateful for the year at the language school, for I believe it is better than individual study.

"All the people on the field are well and apparently happy. We are looking forward to the mission meeting in

February, when we will meet the Lo Ting folks."

Tak Hing, China. Winter communion was held in Tak Hing on January 20th. Rev. J. K. Robb says the weather has been remarkably cold for China. Ice formed on the morning of January 15th a quarter of an inch thick, and he says he never saw that before in China.

Rev. and Mrs. Julius Kempf are due for a furlough in America this spring, and have written that they have made reservations on the S. S. Montegale, sailing about April 20th.

Schools in Tak Hing closed for the Chinese New Year's holidays about the first of February. During that time the annual meeting of the mission was held at Tak Hing, with the missionaries from Canton and Lo Ting in attendance.

Writing January 22d, Mrs. Kempf gives the following items of interest:

"Last Sabbath, Jan. 20th, was our winter Communion. The preparatory services were very well attended and Sabbath was a beautiful day. There were three full tables on the women's side of the chapel, and a little over two tables on the men's side. About 114 in all communed. I missed my dear mother very much; it was the first time that I went to the Lord's table without her since coming to China. She was always there. There was an accession of four by baptism, three boys and one man.

"During the last few weeks there has been scarcely a day that the wedding bells have not been heard, but I am inclined to think that the brides at home would think them somewhat of a different sound to what they would recognize as wedding bells. So far, there has been two boys from the boys' school, one from the training class, and one girl from the girls' school who have during the past few weeks taken the marriage vows. The

boys are still continuing their studies, but it is different for the girls. Another girl from the girls' school is to be married next week. She is the daughter of one of our native preachers. Both these girls are two of the oldest girls in the school and will be missed very much. The young man from the training class who was married last week has begun well; his wife was out to services last Sabbath, both in the chapel and up street. Let us pray that this may continue; that this girl who comes from a city fifteen miles up the river to make her home here in Tak Hing may find her Saviour in her new home.

"For the last couple of months we have been holding meetings for women Sabbath afternoons in the boys' primary school up street. These meetings are in charge of Mrs. Leung, who, with her husband and family, lives in the school building. Each Sabbath there are two speakers, one Chinese Christian woman and one foreign woman. The attendance varies from forty to seventy-five. We feel that these meetings are a help to us in our work. It helps us to get closer to the women.

"We have had an unusually cold, dry fall and winter, so far. Very little rain since we returned in September. The wells are all going dry. There has been at least fourteen nights when there has been enough frost to make the gardens look sick. The sky is beginning to look gray and cloudy, so we expect rain soon now."

OLIVE TREES bids God-speed to our missionaries who have joined Dr. Ward's Red Cross Unit to work behind the British army in Palestine. The Rev. Samuel Edgar gave up his work in Greeley and left wife and children behind. Miss M. Florence Mearns discontinued her studies in the University of Pennsylvania; Miss Evangeline Metheny, who was employed under the Board of the Church

of Ireland, was relieved from her work in Geneva College, and, with her brother Livingstone, accepted appointment in the same unit. At the time of writing these lines they are all in New York awaiting the time of sailing. Originally they expected the unit to sail two weeks ago. Date of sailing is, of course, secret, but it is expected they will be off as soon as all necessary supplies can be gathered together. The Corresponding Secretary of the Board has twice seen them since they received appointment and their hearts are full of joy at the prospect of going out to render this service to the people they love and to whose salvation they have dedicated their lives. All the dangers incident to the trip across sea and land and in the service itself produces no trace of fear on their faces. They have committed all and left all in the hand of the Master, whose they are and whom they serve. Many prayers will ascend to God to carry them and keep them in safety.

This little sketch comes from Miss Rose Huston. She names it "A Bowl of Milk—'In His Name.'"

"Tim kaai hi? Is no one at home? I saw both the Koo Neungs at church. Why don't they let the old Grandma in?"

Such was the monologue I heard as I came in from church Sabbath afternoon, and found Grandma Nip groping her way from door to door trying to get some one to let her in. She being a "steady," I knew just what kind of entertainment was expected, so I slipped out and told the cook to heat some water, then came in to hear what she had to say. I had listened to it many, many times before, so I can give it to you just as it was told to me.

"Haa! Chan pai ai lok! Koo Neung, I tell you to know, Grandma is very poor and in exceedingly hard straits—no brother, no sister, no son, no daughter-in-law—only poor Grandma,

all alone, eyes blind, ears deaf, feet sore, backbone hurts—no one knows how hard up I am. Truly, Grandma is very poor, and sad. I'm sick, too. My stomach has such a gnawing pain, and after I walk so far (a mile or more) my legs are all weak and shaky. Grandma is eighty-several years old. . . . My stomach hurts some now. Sometimes when Mrs. Wright lived here my stomach hurt this way, and she gave me some foreign milk to drink, and it healed it right away. Mrs. Wright certainly had heart. She's a very good woman. Milk helps the pain in my stomach. It's hurting very bad now. Oh! Grandma is so sad!"

By this time the hot water with condensed milk and a generous slice of bread appeared, much to grandma's surprise (?) and delight. "Oh! you truly have heart! Thank the Heavenly Father!" Then she bowed her

head. "Thank the Heavenly Father pray God to forgive my sin, protect for giving me to drink and eat. I me and give me peace. Amen."

Then one bowl quickly disappeared—two bowls—and a third—then came a happy sigh. "My stomach is better already, thank the Heavenly Father."

After a few moments of seeming satisfaction and contentment, she begins another tale of woe about her dire poverty and distress, but knowing that she has a daughter who is well able to provide for her, and who has been known to appropriate some of our gifts to the old lady, I suggested that it was time for her to go if she got home before dark.

So, there she goes. Poor, almost blind, deaf, wretched, forlorn, forsaken—the last leaf on the tree. She may be a "rice-Christian"—we'll let Another be her judge—but as she totters down the steps, leaning heavily on an old stick, one hand over the place in her back where the hurt is—out of the depths of your heart you say: "Poor Old Nip."



WE CAN GIVE THANKS THAT OUR PRAYERS FOR THESE GIRLS HAVE BEEN ANSWERED.

WOMEN'S DEPARTMENT

Edited by MRS. J. S. MARTIN and MRS. M. E. METHENY,
College Hill, Beaver Falls, Pa.

MISSION STUDY.

Conducted by
MARY E. METHENY.

THE CHALLENGE OF PITTSBURGH

Chapter VI.

The People Improving Themselves.

I. Violators of Law. (1) What is the difference between liberty and license? (2) What is the present state of the Pittsburgh police? (3) What defense is offered? (4) Is it worse than other cities? (5) Does this justify this state? (6) How is the police court constituted? (7) What three classes of people have no other court? (8) Why is it so often filled with unfit men? (9) What kind of men ought to be in these positions? (10) are guilty persons always punished? (11) Are innocent persons always acquitted? (12) Number of cases? (13) What length of time was spent on them? (14) What were the results? (15) Cost in cash? (16) Character of the London police? (17) Compare the U. S. with Russia. (18) What cities of our own are improving, and by what means? (19) What is the prospect of a better system? (20) What might the Mayor and Council do? (21) What opportunity for Pittsburgh police courts?

II.

The Church and Delinquency.

(1) Number in Allegheny County Workhouse in 1916? (2) Number of native and foreign born? (3) Number of white males and females? (4) Of colored? (5) Number committed for the 1st, 2d, 5th, 10th, 20th, 30th and 50th time? (6) Number dis-

charged from the Workhouse? (7) How many of 4,114 were abstainers? (8) What is the only agent that can supply help? (9) What are often the causes of criminality? (10) What the causes of crime and poverty? (11) What should the Christian program do for such? (12) Who is Walter Black? (13) What is his report of the number and religious affiliations of those before the Juvenile Court of Allegheny County in 1916? (14) Attendance at Sabbath School? (15) How many ministers have appeared in behalf of accused? (16) How many before the court in six years? (17) Why should efforts be made to get all in S. S.? (18) What does the Chaplain of Western Penitentiary consider to be the place of the Church in preventing crime? (19) What is the great evil of committing a child for a first offense? (20) What is the effect of the parole system? (21) How might the Church co-operate with the police force? (22) Where and what is the Parting of the Ways Home? (23) The New Future Association?

III.

Recreations.

(1) Why the fight for shorter hours? (2) How many theatres in Pittsburgh? (3) In the rest of Allegheny County? (4) What their character, and when open? (5) What is a conservative estimate of daily attendance? (6) Possibilities for good? (7) Why does the liquor interest want them checked? (8) How have they in one instance used it to counteract the work of the Anti-Saloon League? (9) What evils do we find in it? (10) What salary is made by a buffoon actor? (11) What effect have the "movies" on the children's reading? (12) How many pool rooms in Pittsburgh and in Allegheny Coun-

ty? (13) Where do lawyers say most cases of crime are planned? (14) What are the effects of dance halls? (15) What wards have the worst record for pool rooms, saloons and dance halls? (16) Which are the cleanest? (17) Is any free from all three? (18) Is recreation necessary? (19) What is the bad feature of all forms today? (20) What should we substitute? (21) How many organization of playgrounds, and what is the first? (22) What private playground? (2) In how many places does the Bureau of Recreations work, and how much of the year? (24) Of what does it consist, and where are the centres? (25) Where did funds come from, and what is provided free? (26) What activities in the winter? (27) What time of the day are they open, and what is the number of the force employed? (28) What provision for clubs? (29) Where are the summer camps, and how are they operated? (30) How are baseball fields utilized in winter? (31) What town in Allegheny County has a like work? (32) How many parks in Pittsburgh, and under what auspices? (33) Which is the largest, and which the smallest? (34) What number of acres in all? (35) Number of visitors in a year? (36) What two drawbacks? (37) What connection should the churches have with recreation?

IV.

(1) What is the value of Public School property in Pittsburgh, McKeesport and the rest of Allegheny County? (2) The total amount spent in education and in each? (3) The number of teachers? (4) Number of pupils? (5) For what might school houses be used outside of school hours? (6) How can the Church help the schools? (7) What is our duty towards the teachers? (8) What should be the character of teachers? (9) What other schools in Allegheny County? (10) Which two are the best known? (11) Number of students in these? (12) What is the

use of a college education? (13) What advantages are there for those who cannot go to college? (14) When was the Carnegie Library opened, and what did it cost? (15) Where is the Central and the eight branches? (16) What is the work of the Chamber of Commerce? (17) What is the Allied Boards of trade? (18) Civic Club? (19) Hungry Club? (20) What hospitals, social settlements, relief societies, homes and children's homes? (21) When was the Pittsburgh Y. M. C. A. organized? (22) What number of branches, and where? (23) When was the Pittsburgh Y. W. C. A. organized, and where its headquarters? (24) For what purpose and ultimate aim? (25) How many branches, and where situated? (26) What are its opportunities? (27) How is it financed? (28) What is the Allegheny County Association of Associated Charities? (29) What is its aim? (30) What is its organization, and how effected? (31) How is the Church unique? (13) What is its mission?

THE LURE OF AFRICA.

Chapter VI

THE HEART OF PAGANISM.

1. What is the dominant religion in Central Africa?
2. What is the difference between non-Christian India and Central Africa?
3. How many millions of natives in this zone?
4. What is its climate?
5. Its vegetation?
6. Its animals?
7. Is it suitable for whites?
8. What endears it to Christian people?
9. How is this zone divided among Europeans?
10. What features promise development?
11. What is the nervous system of Africa?

12. What race inhabits the Southern half?
13. Describe a village.
14. What is the condition of the slaves?
15. How are the natives classed?
16. What is their natural disposition?
17. What is the dark side of this life?
18. What is their religion?
19. What destroying element in it?
20. What happens in cases of sickness?
21. What are their charms?
22. What methods of detecting crime?
23. Sum up the religion of the African.

II.

Bright Spots.

1. What is the brightest spot?
2. Who sent the message of Uganda to the world?
3. What was its effect, and who began the work?
4. Who composed the first force, and when did they sail?
5. Who was the leading spirit?
6. Describe Baganda.
7. Who was king?
8. How long did his line rule?
9. How long were the natives friendly?
10. What of the persecution?
11. What is the population, and how divided?
12. What educational work is there?
13. The effect on Islam?

III.

Nyassa Land.

1. What made Laws a missionary?
2. What chain of workers?
3. When did Dr. Laws begin?
4. How were the first missionaries received by the natives?
5. What was the effect of the work on labor?
6. On education?
7. Tell of the churches, and church membership.
8. In what length of time was this accomplished?
9. What station South of this?

10. For what is it noted?
11. What great drawback?
12. The progress of Islam?

IV.

The Congo.

1. Describe the section of R. R. in the Congo?
2. What is its effect on industry?
3. What of Mr. Springer's work?
4. How many services were held on one Sabbath, and how many tribes were represented?
5. Mention some facts about the river itself.
6. How was the Congo State founded?
7. How were the original founders disappointed?
8. Who revealed the atrocities?
9. What denomination first began work there?
10. Who is called the successor of Livingstone?
11. How many stations have the American Baptists?
12. What are the conditions at Ikoko on the Equator, then and now?
13. Where are the missionaries of the Foreign Christian Missionary Society, and what work have they?
14. The work at Banza?
15. What work have the Southern Presbyterians?
16. How is it reached?
17. What is the population, and what tribes are they?
18. What is the name of the mission steamer?
19. When was the work begun?
20. Number of members, and children in schools?
21. The desire for stations?
22. Where do the Southern Methodists work?
23. How was it begun?
24. What is the population of Angola, and by whom is it worked?
25. Note some contrasts.
26. The work at Chisamba.
27. The story of Kanjunda.

28. What of the work of the Northern Presbyterians?
29. What does Miss Mackenzie write of Elat?
30. What is going on in the Cameroun?
31. What measures are taken to exclude the unworthy?
32. What progress in education and agriculture?
33. What reasons for the mass movement towards Christianity?
34. Is there still room?

JUNIOR DEPARTMENT.

BEARERS OF THE TORCH

Chapter VI.

A Bearer of the Torch in the West.

Dear Boys and Girls:

In today's lesson, it is almost four hundred years since the light of the torch kindled by Luther began to drive away the darkness of what we call the "Dark Ages." Sheldon Jackson began his work just before the Civil War, in a time within the memory of your grandfather and grandmother. Gold had been discovered in California a short time before and people were pouring into the far West. They did not wait to take preachers with them and sometimes even forgot to take their religion. Those were wild reckless days, the days of "gunmen" who were "sure shots" and never hesitated to draw a gun to kill, days when the cowboys would work on the ranges or the gold seekers in the mines for months and then come into town and spend all their money on one wild night's frolic, days when men "shot up" a town and law was an almost unknown quantity in the West.

To such people, Sheldon Jackson

went as pioneer missionary. You have read of Kit Carson and Daniel Boone and been thrilled with their brave deeds and hairbreadth escapes. Jackson is called the Kit Carson of missionary enterprise in the West. He did as brave or even braver deeds, not for fame but to help others. He had as thrilling adventures and seemed to scorn danger and hardships. Wherever men pushed farther West, there Jackson went to start a church or Sabbath School before the saloon and dance hall could do their deadly work. He was at heart a pioneer like Carson or Boone and whenever his field of work became thickly populated and other ministers came, then he went further West to new and untried fields. He traveled on foot, on horseback, by boat and by stage coach. He organized Sabbath schools, started churches, preached and taught and let the light of the torch shine.

Then his attention was called to Alaska. He began the pioneer missionary work there. He started schools, got missionaries established, tried to arrange to have supplies sent to stations once a year, and learned to travel wrapped in fur from head to feet, with a dog team to convey himself and supplies from one station to another in the interior.

He decided that it would be a good thing to have reindeer in Alaska as they do in Siberia. He worked and planned until they got some reindeer and transported them to Alaska, where the herds are growing and thriving, adding much to the wealth and comfort of that cold country.

I wish you could picture to yourself the country in Luther's day, shrouded in ignorance and superstition, the "dark ages" of the world, the light of the gospel seemingly almost extinguished; then Luther comes to find the Word of God and with this torch in his hands starts on his course to let the world have the light; and one by one other runners take up the race—Calvin, Melanthon, Zwingli, Knox, our Scottish forefathers, Wesley

Whitefield, and many others; always as one runner finishes his course and can run no more, his place is taken by another, and the light has been spreading and spreading. The work begun by one, is finished by another, all are links in a great chain, none sufficient in himself but all dependent on the ones before and those who will come after, and all working for the coming of the Kingdom. A great work and a great cause, and the end is not yet. I wonder how many of you know what is being done today to carry on this work, and have you thought who will take it up in the days to come? Next month we will talk about that.

MARY A. MCWILLIAMS.

TO WOMEN OF DRAFT AGE.

By S. RALPH HARLOW.

Today your husbands and brothers are lined up to face the aggressors of human rights. That you will stand behind them in this hour of testing is already proved. American womanhood has never failed the nation in a crisis such as this—it never will.

When General Pershing upon his arrival in France bent over the tomb of America's great friend and whispered, "Lafayette, we are here," he spoke not only for the armed vanguard disembarking from the transports, but for a mighty host who are pledging life, treasure and loved ones to Freedom's cause.

Of that host how glorious is woman's part. More priceless to her than life she lays on the altar those who are dearest.

In the days of the great Crusades the convents were filled with women whose loved ones had taken the cross and sailed for the Holy Land. Through long vigils in cold cells they sought by prayer to draw protecting arms around their knights. They could not share the conflict in the field and so they carried the battle to the realm of the spirit. It is in the realm of the

spirit that freedom gains her most enduring victories. Paul on Mars Hill, Savonarola in the streets of Florence, John Huss at Prague or Martin Lutner at the door of the Castle Church in Wittenberg won victories in which all hearts that love the liberty of the spirit partake. For the spirit more than the flesh yearns for freedom. Paul in chains was a freer man than Caesar in his place. If physical liberty were all that were at stake in this war it would not be worth the price being paid.

Then hearken, O Christian women, to this challenge. Today, enslaved in greater bondage than the women of Belgium now, bound in more cruel fetters than are the peasants of the devastated fields of northern France lies more than half the womanhood of the world. This challenge is to *you*, and it comes from Christ to free your sisters from their chains.

Marching armies, rattle of machine guns, flash of swords will not rid these souls of their fetters. Ignorance and superstition fashioned those shackles, lust and degradation riveted them fast, injustice and cruelty stand guard at the door of the prison house. And in your keeping is the golden key with which these fetters may be unlocked, in your possession is the touch that can loose these bonds.

For yours is the heritage of light, the fellowship of kindred minds, the freedom of the soul. The justice which we long to see established on the earth, the peace the whole world is yearning for, the brotherhood we pray may come speedily, only the spirit of Christ in the hearts of men can make sure. As Christian women you are striving to live in this Christ spirit—the question is, do you really believe in its conquering power for the world? While you walk, in the fellowship of the spirit, pathways of beauty through which Christ alone can lead our footsteps, are you remembering your sisters lost amid the maze of dark superstitions or desert wastes of heartless creeds?

In your brother's hands today are placed the gun and sword—weapons of destruction and torture. You hearten them for the conflict because of the goal involved and the cause at stake. Then what of that goal which is no less than the establishment of the kingdom of God and that cause of which the cross is the symbol? For in your hands rests not the gun but a golden key, your hand bears not the sword but the touch of healing. How will you use these gifts—now, today, in the hour of challenge? Your golden key is your wealth, your touch is your life and influence.

From overseas I hear a wail, a wail of agony as ceaseless as the roar of Niagara. That *you* cannot hear it does not prove it is not there. Some have stood at Niagara's brink and know, others have stood on the brink of the world's woe and cannot forget. Listen to their reports—there is more needless suffering among the women and girls of India than behind the lines in France. Stand with me on this Turkish mountain-side amid the snow and call on your imaginations as I call on memory. Before us pass the women bearing in their arms little children wet with the icy waters of the well outside the city, the holy well, for the children are sick and the nearest doctor is two hundred miles and more away. Walk the streets of this great city—no woman here can read or write, and the girls become mothers at fifteen and old at thirty. They early lose the love of living. No place of worship for them save old caves and tombs where tradition says some fragment of a spirit lingers and to which they cling in their hours of agony and heartache. Bits of twisted twine, faded rags, flutter from old bushes. These bear mute witness to a hundred pleas for spiritual help—and fears as to the memory of the source from which that help is supposed to come.

Are your hearts so dead, the God in you so crushed by the clamor of this world's doings, that these cries

for help do not rouse in you the fighting spirit of your brothers?

And in *your* hands are the Christian weapons. The key that shall open prison doors, set free the captive, unlock closed hearts, make straight a highway for our God—that key should be a golden key, not of baser metal. Too long we have fashioned it of copper pennies, now let us weld it of our silver and our gold—we, who belong to a nation voting its billions for war.

This is the *Conquest Program* to which you are summoned; to unite first in a conquest by money—this new year, this battle year, to offer your dollars. Thus will a golden key be turned in the iron door which shuts out half the women of the world from God's great love. But you are called to unite in a greater conquest than by money, the conquest of life. Not only the use of the key, but also the use of your touch. That touch is God's greatest trust placed in your keeping; it is the trust of life and influence.

This challenges you to intercessory prayer, to study, to influence over others for the winning of the world to Christ, the overthrow of the powers of darkness.

It may lead you to the giving of yourself to some dark place in God's great field, there to work among these sisters of yours, waiting, ah, how long they have had to wait, for the coming of the messenger—truly, the harvest is plenteous but the laborers are few.

It may challenge you to more than the offer of your own life—it may mean the giving of one dearer to you than life in answer to His call and the need across the seas—and you will give. You will send your loved one, son or daughter, brother or sister, forth to Christ's warfare, even as you would send your son to the nation's warfare—only with this difference.

"Of His Kingdom there shall be no end."

—From *Life and Light*.

**REPORT OF THE L. M. S. OF THE
LA JUNTA CONGREGATION
FOR THE YEAR 1917.**

The society held ten regular meetings. The usual order at each meeting is: Devotional exercises, roll call, answered by a verse of Scripture; business meeting, followed by the paying of dues; then the Mission study in Dr. Ralph's book, conducted by one appointed at the previous meeting.

It added to the interest of these studies to have Mrs. W. M. Moone, who had been a missionary in the field, explain more fully the customs of the people and surrounding conditions.

Three new names were added to the roll. We have sorrowed and rejoiced during the year. Our beloved secretary, Mrs. Alice Dodds, was called away in September, and her faithfulness in doing her part is now a constant reminder of our loss as well as duty in emulating her virtues. "None knew her but to love her."

In August our new pastor, Rev. J. B. Gilmore and his family came, and the vacant pulpit is again ably filled, and this is our rejoicing that the Head of the Church so soon sent one to minister to us.

Mrs. Gilmore was elected president of the society for the coming year, and Mrs. James Bole, treasurer.

MRS. J. A. McCULLOUGH,

President.

MRS. ADDE F. THOMPSON,

Secretary.

La Junta, Colo., January 25, 1918.
**TREASURER'S REPORT FOR 1917
OF L. M. S., LA JUNTA, COL.**

RECEIPTS.

Bal. on hand January 1, 1917.	\$.40
Dues and silver offerings.	98.15
Donations	25.11

DISBURSEMENTS.

China Mission	\$48.45
Armenian Relief Fund	16.00
Pulpit furniture	58.20
Bal. on hand January 1, 1918.	1.01

\$123.66

MRS. W. M. MOORE, Treasurer.

A WONDERFUL HOLIDAY.

A Kikuyu boy, South Africa, was given ten days' holiday by his employer.

He wished to visit his native village, Nairobi, which he had not seen since he left home eight years ago.

He went to the missionary and asked that they might kneel in prayer together to ask for a blessing upon his seventy-mile journey home.

At the end of the ten days he returned to say that the prayer had been answered.

The lad, however, was now so hoarse that he could scarcely speak.

"What is the matter?" asked the missionary.

"The night I arrived at our village, sir, I was reading my New Testament by the fire light in front of the hut when some people asked what I was doing.

"I told them I was reading 'God's Word,' so they asked me to read it aloud.

"I read a chapter or two and then began to explain it, and a wonderful thing happened. It seemed as though the Holy Spirit spoke through my mouth. I didn't know I could speak like that, and even now I don't know what I taught them, but I went on talking to them till about midnight.

"Then I said I was tired and must go to bed, but at six o'clock next morning they came again.

"I read to them and taught them till about 10 o'clock, and then some of the children said they wanted to learn the 'letters' so that they, too, could read God's Word.

"So I began an alphabet class, and all that day I was reading, preaching or teaching. And all the following day, too, and every day since from morning till night.

"And when the last day of my holiday came, the chief of the village begged me not to go back to Nairobi. He said he would build me a house and school and would give me money

and clothes and food, if I would only stay and teach his people.

"I told him, however, that I must return to my employment as I wanted to finish my classes, and when I'm baptized I'll go back to be their teacher."

Within a day or two of his return he, with two friends, arranged to pay another youth to go out to that village to "hold the fort" until he himself is ready to take over the work. Truly the Spirit of God is moving in Nairobi!—*Ex.*

There are studying in American universities, colleges and high schools about 1400 students from China, 1000 from Japan, 200 from Korea, 300 from the Philippines, 150 from India and 2000 from Latin America. We should see to it that these students are made welcome in our homes. These young people should go back to their own lands convinced of the benefits of Christianity in home and community, if not actual members of the Church.

W. W. Peet, who for thirty-seven years has been treasurer of the American Board's four missions in Turkey, with office at Constantinople, is now in this country. He is being received with distinguished honor as one who has been the adviser of ambassadors, the administrator of relief funds running up into the millions, a business man of high talent and as a missionary administrator with few if any equals. Before reaching the country he received the degree of LL.D. from two of our universities.

KINDLY MAIL CHECK.

How dear to our heart is the steady subscriber
 Who pays in advance at the birth of each year,
 Who lays down the money and does it quite gladly,
 And casts 'round the office a halo of cheer.

He never says, "Stop it; I cannot afford it,

I'm getting more papers than now I can read;"

But always says, "Send it; our people all like it—

In fact, we all think it a help and a need."

How welcome his check when it reaches our sanctum,

How it makes our pulse throb; how it makes our heart dance;

We outwardly thank him; we inwardly bless him—

The steady subscriber who pays in advance.

—*Pennsylvania Herald.*

EAGER KOREAN BIBLE STUDENTS.

At the annual session of the Men's Winter Bible Class in Pyengyang, Korea, 675 men paid the enrollment fee of ten sen (five cents), for the two weeks of Bible study; and in addition, 138 students were registered for the Bible Institute which began the same day and continued one month longer. The regular classes of the Pyengyang College and Academy were suspended, and 246 of these students were enrolled, making a total of 1059 men and boys in attendance. A group of about 150 men who were especially interested in becoming better teachers spent an additional hour each day in a normal class. These men expect to give from one to three weeks' time free, teaching local Bible classes throughout the Pyengyang territory.

Daybreak prayer meetings were held during two weeks of the Bible conference. Six hundred men attended the first morning when the thermometer registered ten degrees below zero; and even twenty-two degrees below didn't keep that multitude of earnest men in bed, for the prayer meetings kept increasing in size until the last morning there were fully nine hundred eager men in attendance at 6 A. M.

FOREIGN MISSIONARIES OF THE SYNOD OF THE REFORMED PRES. CHURCH IN 1917

Latakia, Syria.

REV. JAS. S. STEWART, D. D.
 MRS. J. S. STEWART
 REV. SAMUAL EDGAR, } on furlough..
 MRS. SAMUEL EDGAR } without salary
 J. M. BALPH, M. D., on furlough....
 MISS MAGGIE B. EDGAR.....
 MISS M. FLORENCE MEARNs, } On furlough
 without salary

Mersine, Asia Minor.

MISS EVADNA M. STERRETI on furlough
 REV. ROBT. E. WILLSON, }
 MRS. ROBT. E. WILLSON } on fur'gh
 REV. ANDREW J. MCFARLAND.....
 MRS. ANDREW J. MCFARLAND.....
 JOHN PEOPLES, M. D.....
 MRS. JOHN PEOPLES.... on furlough
 MISS F. ELMA FRENCH, on furlough .

Larnaca, Cyprus.

REV. WALTER MCCARROLL.....
 MRS. WALTER MCCARROLL, on furlough
 MR. WILBUR WEIR

Nicosia, Cyprus.

CALVIN MCCARROLL, M. D.....
 MRS. CALVIN MCCARROLL.....

Tak Hing Chau, West River, South China.

REV. A. I. ROBB, D. D. }
 MRS. A. I. ROBB..... } On furlough
 REV. J. K. ROBB,.....
 MRS. J. K. ROBB on furlough.....

REV. JULIUS A. KEMPF.....
 MRS. JULIUS A. KEMPF.....
 REV. WILLIAM M. ROBB
 MRS. WILLIAM M. ROBB
 MISS KATE MCBURNEY, M. D.,
 MISS MARY R. ADAMS.....
 MISS ROSE A. HUSTON
 MISS IDA M. SCOTT, M. D., } On furlough
 MISS ANNIE J. ROBINSON, } without salary
 MISS NELLIE A. BROWNLEE,

Canton Medical Missionary Union, Canton, South China.

JAMES M. WRIGHT, M. D.....
 MRS. JAMES M. WRIGHT

Union Language School, Canton, South China.

REV. R. C. ADAMS
 MRS. R. C. ADAMS
 REV. JESSE C. MITCHEL
 MRS. JESSE C. MITCHEL
 MISS M. EDNA WALLACE, M. D.
 MISS INEZ M. SMITH, R. N.

Lo Ting, via Canton, South China.

REV. ERNEST C. MITCHELL
 MRS. ERNEST C. MITCHELL
 E. J. M. DICKSON, M. D.....
 MRS. E. J. M. DICKSON.....
 MISS ELLA MARGARET STEWART.....
 MISS JENNIE M. DEAN

HOME MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1917

Indian Mission, Apache, Okla.

REV. W. W. CARITHERS, D. D., Sup't.
 MISS INEZ WICHERHAM
 MISS ELLEN WILSON
 MISS IRENE McMURTREY
 MISS MAY ALLEN
 MISS MARY MCKNIGHT, Teacher.
 MR. CLAY WILLIAMS
 MR. PAUL WHITE

Mission of the Covenant, 800 South 5th St., Philadelphia, Pa.

MISS ANNIE FORSYTH
 MISS EMMA M. MCFARLAND
Volunteer Workers.

MISS MARY GRAY
 MISS MAZIE STEELE
 DRS. PEEBLES
 MISS MARY ADAMS
 MISS ANNA THOMPSON
 DR. RALPH DUNCAN
 MR. SAMUEL JACKSON }
 MR. MELVILLE PEARCE } *Alternating*
 MR. WILL STEWART }

Southern Mission,

Knox Academy, Selma, Ala.

REV. G. A. EDGAR, D. D., Superintendent.
 MISS LOLA WEIR, High School.
 MISS M. JEAN SHUMAN, High School.
 MISS ELLA M. HAYS, Grammar School.
 MISS ADRIENNE FULTON, Sixth Grade.
 MRS. S. KINGSTON, Fifth Grade.
 MRS. M. I. ROBB, Fourth Grade.
 MISS RUTH KYNETT, Third Grade.
 MISS MARY WILSON, Second Grade.
 MRS. ELLA SENEGAL, First Grade.
 MRS. G. M. SIMS, Primary.
 MRS. A. J. PARRISH, Music.
 MISS MARY E. FOWLER, Girls' Industrial.
 PROF. THEODORE LEE, Boys' Industrial.
 MISS SOPHIA KINGSTON } East
 MISS LAURA MAE KINGSTON } Selma
 MRS. LOUISE KYNETT, Pleasant Grove.

Board of Foreign Missions Reformed Presbyterian Church

President

HENRY O'NEIL, 740 Riverside Drive, New York City.

Vice-President

J. C. McFEETERS, D. D., 1838 Wallace St., Philadelphia, Pa.

Corresponding Secretary

FINDLEY M. WILSON, D. D., 2517 N. Franklin Street, Philadelphia, Pa.

Recording Secretary

F. M. FOSTER, Ph. D., 305 W. 29th St., New York City.

Treasurer

JOSEPH M. STEELE, 1600 Arch Street, Philadelphia, Pa.

Transportation Agent

WILLIAM G. CARSON, 205 South 42nd Street, Philadelphia, Pa.

POST OFFICE ADDRESSES OF TREASURERS

Syrian Mission, Mission in China, Mission of The Covenant and Church Erection—
Mr. Joseph M. Steele, 1600 Arch Street, Philadelphia, Pa.

Domestic Mission; Southern Mission; Indian Mission; Testimony Bearing Sustentation;
Theological Seminary; Ministers', Widows' and Orphans' Fund; Literary, Students' Aid;
National Reform—Mr. J. S. Tibby, 411 Penn Building, Pittsburgh, Pa.

Aged People's Home—Mrs. D. C. Ward, 7004 Lemington Ave., East End, Pittsburgh, Pa.

TELEPHONE: 785 MORNINGSIDE

WM. MCGLEAN'S SON

UNDERTAKER AND EMBALMER

508 WEST 134TH STREET

ROBERT L. MCGLEAN

NEW YORK

JAMES S. TIBBY 408 PENN BUILDING - **Pittsburg, Pa.**

SELLS THE FOLLOWING COVENANTER LITERATURE

PSALM BOOKS (old and new versions), TESTIMONY,
BOOK OF DISCIPLINE, MINUTES OF SYNOD, CON-
FESSION OF FAITH, CATECHISMS, TALES OF
COVENANTERS, POETS AND POETRY, ROMANISM
ANALYZED, HISTORY OF THE TRIAL, 1891

—WRITE FOR PRICES—